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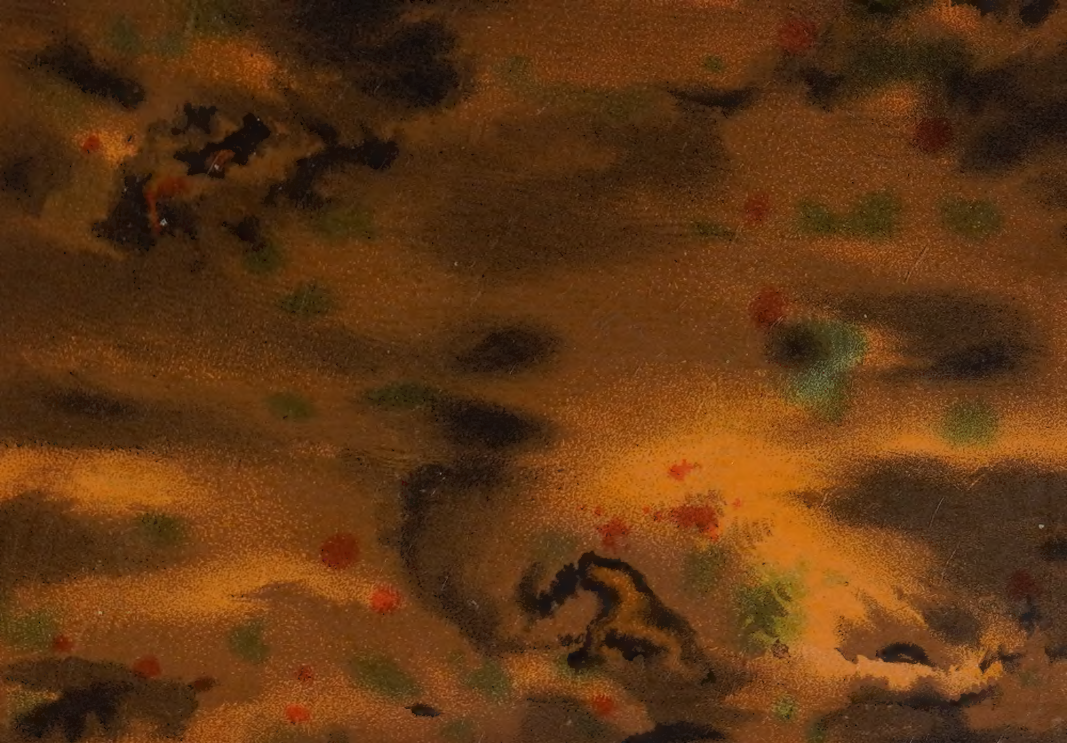

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Published by
THE PROGRESS COMPANY

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BY

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Editor of

ETERNAL PROGRESS

AND

THE COSMIC WORLD

L. N. FOWLER & CO.
7, Imperial Arcade, Ludgate Circus
LONDON, E. C.

1908

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Mastery of Fate

HAT man is, and what man does, determines in what conditions, circumstances and environments he shall be placed. And since man can change both himself and his actions, he can determine what his fate is to be.

To change himself, man must change his thought, because man is as he thinks; and to change his actions, he must change the purpose of his life, because every action is consciously or unconsciously inspired by the purpose held in view.

To change his thought, man must be able to determine what impressions are to form in his mind, because every thought is created in the likeness of a mental impression.

To choose his own mental impressions, man must learn to govern the objective senses, and must acquire the art of original thought.

Everything that enters the mind through the physical senses will produce impressions upon the mind, unless prevented by original thought. These impressions will be direct reflections of the environment from whence they came; and since thoughts will be created in the exact likeness of these impressions, so long as man permits environment to impress the mind, his thoughts will be exactly like his environment; and since man becomes like the thoughts he thinks, he will also become like his environment.

But man, in this way, not only grows into the likeness of his environment, but is, in addition, controlled by his environment, because his thoughts, desires, motives and actions are suggested to him by the impressions that he willingly accepts from environment.

Therefore, one of the first essentials in the mastery of fate is to learn to govern the physical senses so thoroughly, that no impression can enter mind from without, unless it is consciously desired.

This is accomplished by holding the mind in a strong, firm, positive attitude at all times, but especially while surrounded by conditions that are inferior.

This attitude will bring the senses under the supremacy of the subconscious will, and will finally produce a state of mind

that never responds to impressions from without unless directed to do so.

To overcome the tendency of the physical senses to accept, indiscriminately, all sorts of impressions from without, mind should, at frequent intervals, employ the physical senses in trying to detect the superior possibilities that may be latent in the various surrounding conditions. And gradually, the senses themselves will become selective, and will instantaneously inform the mind whenever an undesirable impression demands admission.

While the senses are being employed in the search of superior possibilities, the impressions thus received should be analyzed, and re-combined in the constructive states of consciousness, and according to the mind's own original conception. This will promote original thinking, which will, in turn, counteract the tendency of the objective side of mind to receive suggestions from without.

Every original thought that mind may create, will to a degree, change man and re-make him according to what he inwardly desires to be; because every original thought is patterned after man's conception of himself when he is at his best.

Thoughts inspired by environment are inferior or superior, according to what the environment may be; but an original

thought is always superior, because it is inspired by man himself while the superior elements of his being are predominant.

When every thought that mind creates is an original thought, man will constantly grow in greatness, superiority and worth; and when all these original thoughts are created with the same purpose in view, man will become exactly what is indicated by that purpose.

Therefore, since man can base thinking upon any purpose that he may desire, he can, through original thinking, become whatever he may choose to become.

Fate is the result of man's being and doing; a direct effect of the life and the works of the individual; a natural creation of man; and the creation is always the image and likeness of the creator.

Therefore, when man, through original thinking, acquires the power to become what he chooses to become, his fate will of itself change as man changes; and through this law he can create for himself any fate desired.

That man will consciously and naturally create his own fate when he gains the power to re-create himself as he desires to be, is evident for various reasons. And the power to re-create himself is simply the power of original thought. Because man becomes like the thoughts he thinks, and

original thoughts are created in the likeness of man's ideal impressions of his superior self.

That the fate of each individual person is the direct, or indirect result of what that person is and does, can be demonstrated by the following self-evident facts:

The mental world in which a person lives is the exact reflection of what that person is, feels and thinks; therefore, when a superior life and worthier thoughts are attained, the mental world will also change accordingly.

The circumstances and conditions of man's physical world are the direct or indirect effects of the active elements in his mental world; a fact we shall thoroughly demonstrate in the following pages.

Like attracts like; therefore, the associations of man are after his own kind; and as he changes for the better he will attract, and be attracted into better associations.

The events that transpire in the life of man are the consequences of his own efforts to express himself in his individual world of action. Therefore, what happens to any person is the reaction of what that person has previously said or done.

This being true, man has the power to cause any event to transpire that he may decide upon; though to accomplish this

it is necessary to understand the law of action and reaction as applied both to the physical and metaphysical worlds.

When man begins to re-create himself, he will rise superior to his present position; and since new and better opportunities always appear when man proves himself superior to his present position, he can, by changing himself as he desires, call forth any opportunity that he may desire.

To have the privilege to take advantage of better opportunities, is the direct path to better conditions, better circumstances and better environments; and since man can create this privilege at will, he can create his own fate, his own future, his own destiny.

However, the secret of creating this privilege at will, lies in man's power to form only such impressions upon his mind as will originate constructive thought. Because when all the thought he thinks is constructive, every mental process will be a building process, and will constantly increase the ability, the capacity and the personal worth of man himself. This in turn makes man competent to accept the larger places that are waiting everywhere for minds with sufficient capability to fill them.

Every thought has creative power; and this power will express itself according

to the desire that was in mind when the thought was created. Therefore, if every thought is to express its creative power in the building up of man, mind must constantly be filled with the spirit of that purpose.

When the desire for growth and superior attainment does not predominate in mind, the greater part of the creative energy of thought will misdirect, and artificial mental conditions will form, only to act as obstacles to man's welfare and advancement.

The creative power of thought is the only power employed in the construction and reconstruction of man; and for this reason man is as he thinks.

Consequently, when man thinks what he desires to think, he will become what he desires to become. But to think what he desires to think, he must consciously govern the process through which impressions are formed upon mind.

To govern this process is to have the power to exclude any impression from without that is not desired, and to completely impress upon mind every original thought that may be formed; thus giving mind the power to think only what it consciously chooses to think.

Before man can govern this process, he must understand the difference between

the two leading attitudes of mind—the attitude of self-submission, and the attitude of self-supremacy; and must learn how to completely eliminate the former, and how to establish all life, all thought, and all action absolutely upon the latter.

When this is done, no impression can form upon mind without man's conscious permission; and complete control of the creative power of thought is permanently secured.

To master the creative power of thought is to master the personal self; and to master the personal self is to master fate.

MAN is inherently master over everything in his own life, because the principle of his being contains the possibility of complete mastership; and the realization of this principle produces the attitude of self-supremacy.

While mind is in this attitude, only those impressions are formed that are consciously selected; consequently, only those thoughts are created that conform to the purpose which may predominate in mind at the time.

To remain constantly in the attitude of self-supremacy, is therefore the secret of original thinking; and since the mastery of fate comes directly from original thinking, everything that interferes with the attitude of self-supremacy must be eliminated completely.

The most serious obstacle to this attitude is the belief that man is, for the greater part, the product of his environment; and that man cannot change to any extent until a change is first produced in his environment.

The result of this belief is the attitude of self-submission; and the more deeply this belief is felt, the more completely does man

submit himself to the influence of his surroundings.

While mind is in this attitude, it has only a partial control over the process of thinking; it accepts willingly every impression that may enter through the senses, and permits the creation of thought in the likeness of those impressions without the slightest discrimination.

To remove the attitude of self-submission, man must cease to believe that he is controlled by environment, and must establish all his thinking upon the conviction that he is inherently master over his entire domain.

This, however, may appear to be not only impossible, but absurd, when considered in the presence of the fact that man is controlled by environment. To tell a man to cease to believe as true that which he knows to be true, may not, at first sight seem to contain any reason; but at second sight it proves itself to mean the same as to tell a man to leave the darkness and enter the light.

When man ceases to believe that he is controlled by environment, he departs from a belief that is detrimental; and when he begins to realize that he has the power to completely control himself, he enters a conviction that is favorable to the highest degree.

While he is in the attitude of self-submission, he is controlled by environment, and the belief that he is thus controlled, is true to him. But when he enters the attitude of self-supremacy, he is not controlled by environment; therefore, the belief that he is controlled by environment is no longer true to him.

While we are in the dark, we can truthfully say that we are in darkness; but when we enter the light, we cannot say, truthfully, that we are in darkness.

There is such a thing as being influenced by conditions that exist in our surroundings; but when we transcend that influence we are in it no more; therefore, to say that we are in it when we are out of it, is to contradict ourselves. And we equally contradict ourselves when we state that we are controlled by environment after we are convinced that we are inherently masters of everything in the personal life.

What is not true to us now, we should not admit now, even though it had been true to us for all previous time.

To state that you are controlled by environment, and to permit that belief to possess your mind, is to submit yourself almost completely to the control of environment.

To recognize the principle of your being, and to realize that within that principle

the power of complete supremacy does exist; to establish yourself absolutely upon that principle, and to state that you are not controlled by environment, is to depart from the control of environment.

While you are conscious of the principle of self-supremacy, you are unconscious of the influence of environment; therefore, to speak the truth, you must declare that you are complete master in your own domain.

When you know that the possibility of self-supremacy is within you, you can not state truthfully that it is not there; and to state, in the presence of your knowledge of self-supremacy, that you are controlled by environment, is the same as to state that there is no self-supremacy.

The very moment that you admit the possibility of self-supremacy, the control of environment is no longer a real fact to you; because in the state of self-supremacy, it is not possible for the control of environment to exist.

When man discovers the state of self-supremacy, he can no longer believe in the control of environment as a principle; and is therefore compelled to declare that the control of environment is no longer true to him. And, as he is permitted to speak only for himself, and judge only his own life, he must refuse absolutely to believe

in the control of environment under any condition whatever.

To believe that others are controlled by environment, is to judge where he has no authority, and also to place himself once again in the belief that environment controls man. To place himself in that belief is to enter the attitude of self-submission, and submit himself to the influence of everything that enters his sphere of existence.

It is therefore evident that the principal reason why those who know of self-supremacy do not master fate, is because they are not true to their own convictions. They believe that the principle of self-supremacy exists, but they also believe that the control of environment exists. They try to believe both to be true at the same time, which is impossible.

If the one exists as a living power in the life of a person, the other does not exist in the life of that person. It would be just as reasonable to believe that light and darkness could exist in the same place at the same time.

To try to believe in the idea of self-supremacy and the control of environment at the same time, is to live in confusion; and he who lives in confusion controls practically nothing. He is therefore more or less controlled by everything.

When man is convinced that he is, in himself, master over his life, he can no longer believe that his life is controlled by environment. He must absolutely reject the latter belief; both can not be true to any one mind; therefore, every mind must decide which one of these beliefs to accept as absolutely true, and which one to reject as absolutely untrue.

The mind that does not wholly reject one of the two, is trying to serve two masters, which is impossible. He who tries to serve two masters will serve the one only, and that one will be the false one; because whoever tries to serve two masters is false to himself, and will consequently serve that which is false.

In this connection it may be questioned how we know that the principle of self-supremacy does exist; and how we know that complete mastership is inherent in man.

But we do know; because man does exercise complete mastership over certain parts of his being at certain times; and the fact that he does this proves the existence of the principle.

If the principle of self-supremacy did not exist, man could not exercise complete control over anything at any time; but every mind demonstrates supremacy many times every hour.

The mastership exercised over mind and body in various ways may be confined to limited spheres of action; but within those spheres of action the mastership is complete. And those spheres will expand constantly as the principle of self-supremacy is applied on a larger and a larger scale.

Since the principle of complete control exists in man, there is a way to apply that principle in everything, and at all times. But to accomplish this, the attitude of self-supremacy must prevail at all times, and under all conditions.

While man is in the attitude of self-supremacy, he exercises complete control over certain things in his life; but when he enters the belief that he is controlled or influenced by other things, he leaves the attitude of self-supremacy, and ceases to exercise his complete control.

In the present state of human development, the average mind is so constituted that it oscillates from one state to another, remaining the greater part of the time in the attitude of self-submission; due principally to the fact that we are seldom absolutely true to the higher conviction, and also because we try to think that both beliefs are true at the same time.

Consequently, the great essential for man in his present state is to accept the

high conviction as an absolute truth, and be true to that truth every moment of existence.

To be true to that truth he must refuse absolutely to believe that he can be controlled or influenced by anything or anybody. He must depart completely from the belief in the control of other powers, and must recognize in himself the only power to control—the power to control completely, everything in his own domain.

Nor is this a contradiction, because when man enters the consciousness of self-supremacy, he can not submit his self to any outside influence; therefore, there are no outside influences in action in his life.

And when this is the case he can not believe in the existence of outside influences, as far as he is concerned. When nothing is trying to control him, he can not truthfully say that he is being controlled, nor even that he is liable to be controlled.

When man is in a state of self-supremacy, he is in a state where no influence from without exists; he is in a world where the power of self-mastery is the only controlling power; therefore, he can not truthfully recognize any other.

While in the attitude of self-submission, your mind is open to all kinds of impressions from without; and consequently, your thinking will be suggested to you by

your environment. The result is that you will become like your environment, and will think, act and live as your environment may suggest.

If your environment be inferior, you will think inferior thoughts, live an inferior life, and commit deeds that are low or perverse, so long as you are in the attitude of self-submission. But if you should submit yourself to a better environment, your life, thoughts, and deeds would naturally become better. In each case you would be the representation of the impressions that enter through the senses.

However, the very moment you pass from a superior environment to one that is inferior, you will begin to change for the worse, unless you have in the meantime attained a degree of self-supremacy.

To enter a superior environment will not of itself develop self-supremacy, nor the art of original thinking; because so long as you permit yourself to be influenced by environment, you prevent your mind from gaining consciousness of the principle of self-supremacy.

A change of environment, therefore, will not give man the power to master his fate. This power comes only through a change of thought.

While in the attitude of self-supremacy your mind is not open to impressions from

any source; but you can place your mind, at will, in the responsive attitude, so that it may receive impressions from any source that you may select.

By proper selection, consciousness can, in this way, be trained to express itself only through those mental channels that reach the superior side of things, and thereby come in contact with the unlimited possibilities of things.

From impressions received through this contact with unlimited possibilities, mind will be able to form original thoughts that embody superior powers and attainments; and as man becomes like his thoughts, he will, through this process, become superior.

Instead of being controlled by the impressions received from environment, he will control those impressions, and use them as material in the construction of his own larger life, and the greater destiny that must follow.

While mind is in the attitude of self-supremacy, man's contact with the world will not affect him contrary to the way he desires to be affected; because he controls the impressions that come from without, and can completely change their natures before they are accepted in consciousness. Or, he may refuse to accept them entirely.

In the midst of adversity he does not permit the adverseness of the circum-

stances to impress his mind, but opens his mind to be impressed by the great power that is back of the adversity. His mind is not impressed by the misdirection of power, but by the power itself.

Therefore, instead of being disturbed, he is made stronger.

There is something of value to be gained from every disagreeable condition, because within every condition there is power, and there are always greater possibilities latent than the surface indicates.

Through original thinking these greater possibilities are discerned; and when mind is in the attitude of self-supremacy, it may choose to be impressed by the greater possibilities only, thus providing more material for the reconstruction of man, and his destiny, on a larger and superior scale.

It is therefore evident that self-supremacy is indispensable; and it is attained by placing all life, all thought and all action upon the principle that man is inherently master over everything in his life; and by refusing absolutely to believe that we can be controlled by environment under any condition whatever.

THE statement that the conditions and circumstances of man's physical world are the direct, or indirect effects of the active elements in his mental world, is fully demonstrated by comparing the external and internal phases of life in any person. The correspondence between the two is exact.

Every misfortune in the life of any individual, barring accidents produced by nature, can be traced to incompetence in some way, or to the misapplication of ability. And even those adverse conditions that come from nature's seeming irregularities can be wholly avoided through the development of superior insight.

The largest number of misfortunes comes from doing the wrong thing at the wrong time; and this is caused by confusion in the mental world, or by an obtuse judgment.

The mind that is constantly in a state of poise and harmony, judges well, and will never misdirect any thought, force or action. Therefore, by cultivating those states, anyone can gain the power to do the right thing at the right time.

A great many conditions that surround

the average individual are not produced by himself, and for this reason he does not hold himself responsible; but when a person enters circumstances that have been created by others, he simply enters something that corresponds with his own mental world.

No person with normal mind will voluntarily enter conditions that are inferior, or that do not correspond in any way to himself. The fact that he accepts, or borrows the environments produced by others, proves that he either belongs there, or that he does not know where he belongs.

When we enter blindly into disagreeable circumstances, our own blindness is at fault; therefore, the external circumstance is the indirect effect of a certain action in our own minds.

A person with great ability, who can practically apply his ability, will never be found at work where recompense is inadequate. Though a person with great ability who does not possess the practical element, may remain in a position that is inferior. In this case ability is misdirected, and the person's own mentality is the indirect cause of the undesirable circumstance.

The mind that is gentle, orderly and beautiful in character will inspire admiration in many places where associations are exactly to his liking. He is wanted

among the best of his kind, and has the privilege to select the characters of his social world. Others may call him fortunate, but he has attracted ideal associations because he himself can give ideal companionship. Having developed a worthy mind, he belongs where minds of worth congregate; and through such associations gains inspiration for the development of still greater worth. This not only promotes his advancement in his field of action, but enables him to attract, meet and enjoy still better associations in the future.

When a beautiful character is found among inferior associations, the cause is usually a lack of positive quality. A number of beautiful characters are purely negative, and are therefore hiding the greater part of their true worth. They are far better than they appear to be, and they possess more than they use; but as it is only what we use that counts, such characters will be found in associations that measure exactly, not with what they are, but with what they use and express.

A genius may have no opportunity to employ his great ability; and if so, there is a reason. If he is really competent, there are a hundred excellent places open to him; but if he has only genius and little or no talent, he is not competent. If he

has only the capacity, but not the art of turning his power to practical use, he can do nothing of value; and it is results that merit the good places in life.

His misfortune is therefore not due to any exterior adversity, but is caused directly by a state of his own mind.

His misfortune, however, will vanish, and great and good things come instead, when he transforms his genius into talent, and learns to do something that the world wants done.

There is many a skilled workman who keeps himself down because he is constantly out of harmony with his associations. By resisting everything and antagonizing everybody, he keeps his own inferior side always in view. His skill is submerged beneath his personal inferiority, and he is judged, not by what he hides, but by the imperfections that he willingly presents to the world.

A man who persists in revealing nothing but his inferior side, can not expect promotion; to promote such a man would be a loss to the institution; and those in authority usually feel this fact instinctively.

Every enterprise is continued for results; therefore, everything that interferes with results should be eliminated. To give a conspicuous place to some one who breeds discord, hatred and confusion, will posi-

tively interfere with results; therefore, such a person does not justly deserve promotion, no matter how perfect his individual product may be.

The man who is against the world will array the world against himself, and must take the consequences. His fate will not be pleasant, but he alone is to blame.

To do good work is necessary; but it is also necessary to make good as a man, if the best places are to be secured. Therefore, hide your inferior side until you have destroyed it entirely. Surround your skillful labor with a personal atmosphere that breeds harmony, wholesomeness and character, and the best position in your field of action will be opened to you.

There are thousands of people who claim they have not secured a fair chance; but if that be true, the mental worlds of those very persons are the causes. There is something in their mental make-up that places their ability and skill in a false light before the world.

The same is true of the man who is constantly misunderstood. He is not revealing himself as he really is; his real nature is misdirected during the process of expression, and everybody is deceived. That something that produces the deception exists in the person's own mind, and so long as that something remains, he will

misplace himself, and will not meet the friends nor the opportunities that really are his own.

The misplacing of oneself is due to a lack of judgment, or to a mal-arrangement of one's personal powers and characteristics.

But judgment can be remarkably improved in anyone through the development of original thinking and interior insight; and the various powers of the person can be placed in perfect order and harmony with each other through the practice of bringing out the greater possibilities in every phase of being.

The habit of permitting everything we come in contact with to impress our minds, and suggest this course or that method is responsible for a great deal of misdirected effort; therefore, the attitude of self-supremacy becomes indispensable.

A large number of people have been induced to enter circumstances where they do not belong, through the exercise of an abnormal sympathy. Such a sympathy, called forth by a few selfish friends, has also kept many a great mind working in a narrow field, while scores of large, and even extraordinary opportunities were constantly waiting.

To correct this condition, train yourself to sympathize only with the superior side

of people and the greater possibilities of things.

When you sympathize naturally and constantly with the superior side of people, all the desires of mind will gradually fix their attention upon the superior; and when all the desires of mind desire the superior you will be irresistably drawn into superior association. And nothing, not even old abnormal sympathies can keep you away from your own.

When you sympathize with the greater possibilities in things, your attention will be constantly turned upon the greater; your mind will be more and more impressed with the greater, until every thought becomes a power for greatness; and with this power you will move into greatness, regardless of any obstacle that may appear in the way.

The power of sympathy is one of the greatest powers of attraction in existence; therefore, when we sympathize only with the superior, we will be drawn into superiority, and this will steadily change our environments for the better. Thus, by producing a change in the mental world, we can revolutionize the external world.

When life is viewed comprehensively, it becomes very evident that the actions of the person determine what the external conditions and circumstances of that per-

son are to be; but every personal action is caused by a mental action; therefore, the change of environment must be preceded by a change of mind.

To master thought is to master fate; but thought can not be mastered until mind acts exclusively upon the principle that man is inherently complete master over his entire domain.

The strongest evidence that can be produced in favor of the statement that man's circumstances are caused by the active elements of his mental world, is that of creative ability, because it is being demonstrated every day that the man with a strong creative mind has destiny at his feet.

Creative ability can absolutely change all circumstances; but it is not an external power; it is simply an active element in mind.

THE mastery of fate implies the constant improvement of everything in one's world—physical or mental; and since the improvement of one's exterior environment requires financial increase, the problem of recompense and reward must be solved.

There are vast numbers who claim they are not being remunerated according to their worth, and this claim is keeping the industrial world in constant turmoil.

The result is detrimental to everybody, whether they are directly connected with industrial activity or not. Therefore, to find a solution for the problem would be one of the greatest discoveries that could possibly be made.

That a great deal of injustice exists in the world, is true; and that many who are strong are taking advantage of multitudes that are weak, is also true; but there is a peaceful way for every individual to secure his own. And it remains wholly with the individual.

There is no remedy in sight that the whole world can adopt, through which industrial justice can be established by law; but each individual can so relate

himself to the world that his recompense will correspond exactly with his worth.

To do this he must neither under-value nor over-value his work; and he must not compare his legitimate efforts with the efforts of those who employ questionable means.

There are a great many who think they are worth more than they really are, because they compare themselves with the unscrupulous.

When a certain person gains great wealth through illegitimate means, many imagine that they ought to gain as much; they are just as good and just as able as he, and work equally as hard.

But in the mastery of fate all kinds of unjust methods must be eliminated completely, because in the creation of one's future there must be no flaws, or the entire structure may have to be discarded.

There is no wisdom in making any comparison between oneself and the man who is gaining wealth by undermining his own future welfare. We do not care for the destiny of such a personage, and there is only loss in store for those who imitate his ways.

Whether we are gaining as much as this one or that one is not the question at all; the question is, are we receiving what we are actually worth? If we are not, we

must find the cause, and the way to remove that cause.

If you are receiving all that you deserve, make yourself more deserving, and you will receive more; but if you are not receiving your share, learn the reason why. If you are to blame, change yourself; if your present work is to blame, use your present work as a stepping stone to something better.

The average person who thinks he is underpaid, will find himself to be the real cause; therefore, the change of himself is the remedy. And he is usually to blame in this respect, that he overvalues his work and undervalues himself.

No one can advance in life unless he values himself correctly. The man who lives a "common" life, and continues in "ordinary" attitudes of mind will stay "down," no matter how hard he works or how well he performs his particular labor. For this there are several reasons.

It is not simply the visible product of brains or skill that the world pays for; the world also pays for what man contributes to life.

If your personal life is inferior, you give your vocation the stamp of inferiority; and a "common" atmosphere, so detrimental to the progress of any enterprise, goes with you, wherever you may be employed.

If you carry an atmosphere of worth, advancement is in store without fail, because the world does recognize worth, and pays well to secure it.

It is not only the work, but the life that surrounds that work that counts. It is not only the idea, but the words through which it is expressed that carry conviction. And it is not only the ability of the man, but the way he presents that ability that commands attention from the world.

When you present your ability in a crude, common attitude, and present yourself in an atmosphere of inferiority, you are hiding the larger part of your worth, your ability and your skill. And you will be paid only for that which the world can see.

The rays of a skilled mind or a brilliant intellect can not be seen at first sight, through the dense atmosphere of personal recklessness and crudeness; and the world does not possess the second sight.

But no man can surround himself with a clear atmosphere—an atmosphere that reveals the best there is in him—unless he values himself, and aims to express his real worth in every thought and action.

If a man has superior ability, let him demonstrate by his own presence that he is neither common, inferior nor ordinary. The world demands demonstration; and

any one can detect a real man, no matter what clothes he may wear.

The world is constantly in search of competent men, and when you prove yourself to be competent, you will have more rare opportunities than you can fill.

When the average man begins to live, and takes just as much pride in living a real life as he does in producing a good machine, the industrial world will be revolutionized for the better, and every man will receive all that he knows he is worth.

To value yourself correctly, understand the unbounded possibilities that are latent within you, and live in the realization of the greater things which you know you have the power to do. This will produce in mind the consciousness of superiority, and through this consciousness, superior impressions will be formed in mind. From these impressions will come superior thoughts; which in turn will develop superiority in you; because a man is as he thinks.

The principal reason why a man who is down, remains there, and continues to appear as ordinary as his environment, is because he permits his mind to be impressed with everything that his environment may suggest. His thoughts are therefore the reflections of his surroundings, and he is like his thoughts.

Therefore, the man who would become different from his environment must learn the art of original thinking, and must enter the attitude of self-supremacy.

The principal reason why a man is underpaid is because he does not value himself, and therefore hides behind personal inferiority the greater part of his ability.

Another reason is because he works only for the wages that are coming to himself. He refuses to do more than is absolutely necessary, lest some one might be benefited. This attitude produces the cramped condition, which in turn reacts upon the purse.

The man who is afraid to do too much, usually fails to do enough; at any rate, he produces that impression, and his recompense is lowered accordingly.

On the other hand, the man who does his best at all times, regardless of the scale of wages, not only produces an excellent impression everywhere, but makes those in authority feel that he wants the enterprise to succeed. He is therefore better paid, because such men are valuable. They are wanted everywhere, not because they do more than they are paid for, but because they are a living power for success wherever they are called upon to act.

The spirit of success breeds success;

and the man who takes a living interest in the enterprise for which he works, even doing more than he is expected to do when the occasion demands, is creating the spirit of success, and will soon share in the greater success that follows.

Among the underpaid, by far the largest number is composed of those who submit absolutely to their present conditions, and therefore remain not nly in bondage to unscrupulous task-masters, but also to their own environments and mental limitations.

They are the many weak, of whom some of the strong take advantage; and it is in behalf of these that reformers demand a change in the order of things. But it is not a change in the order of things that the world requires; it is a *change of mind.* And when the change of mind is produced, all other necessary changes will inevitably follow.

If you are underpaid because you have submitted to the power of the unscrupulous, cease to live in the attitude of mental submission. Do not antagonize the powers to which you have submitted, and do not resist your present condition. In your external life continue as usual for a period; but change absolutely your internal life.

What we resist we fear; and we always continue in bondage to that which we fear.

What we antagonize, we meet on the inferior side, and thus enter into contact with the very things we desire to avoid. We shall never get rid of the inferior so long as we resist the inferior; and whatever stays with us will impress our minds. Therefore, by resisting the inferior, we produce inferiority in ourselves.

Begin your emancipation by removing your attitude of self-submission; cease to believe that you must remain down where you are. Change your mind; know that inherently you are master over everything in your own domain, and resolve to exercise your supremacy. Refuse to be impressed by your environment; and learn to impress your own mind with superior impressions only. Re-create your own mind according to a higher standard of power, ability and character; thus you will re-create both yourself and your surroundings; because by making yourself stronger and more competent, you will be wanted where surroundings are better, and recompense greater.

The reason why those who are mentally weak remain in submission to inferior environments, is because they either do not attempt to become strong, or because they use up their mental powers resisting adversity.

Every person, no matter how submerged

he may be, who will arouse his own interior strength, exercise his own supremacy over his thoughts, thus thinking his own superior thought, will gradually rise out of his condition; and ere long he will find both emancipation and the reward of a better place in life.

This is the only orderly method to freedom; and will produce permanent freedom. And it is the only natural method to greater gain and better conditions.

However, attention must not be centered too much upon mere financial gain. The principle is abundance of everything that is necessary to produce a complete life on all conscious planes; and the perpetual increase of all these things as life eternally advances.

But these things man himself must create; and creative power increases through the development of character, ability and self-supremacy.

TO master fate it is necessary to approach all the elements of fate in the proper mental attitudes; because since everything in the external world responds to the active forces in one's mental world, these forces should so act as to call forth only the response desired.

The idea of mastery will arouse in the average mind a tendency to control objective things with the will; but we must remember that fate is not controlled; fate is created.

When we can create any fate that we may desire, we have mastered fate; but not until then.

The mastery of fate does not call for the controlling actions of the will, but for the constructive actions of the creative energies; and since the domineering use of the will scatters creative energy, such an attitude of mind must never be permitted.

All desire to control or influence persons or things must be eliminated completely, because such a course will only defeat our purpose.

We do not master fate by compelling things to come our way; or by persuading persons to promote our objects in view.

Things will come of themselves when we demonstrate our ability to use things; and persons will co-operate with us in every way possible when we prove the superiority of both ourselves and our work.

The weakest mind of all is the domineering mind, and since such a mind has but little creative energy, the man who domineers can not fulfill, legitimately, a single desire. And what he does control through force, will later on react to his own downfall.

It is the meek that inherit the earth, because such minds have the greatest creative power. What we create, we inherit; no more, no less. Therefore, when we gain the power to create much, we shall inherit much.

To meet everything in the attitude of harmony is of the highest importance, because whatever we enter into harmony with, while in a state of aspiration, that we meet on the superior side.

The qualities that we enter into mental contact with, we absorb; therefore, it is a great advantage to mentally meet the superior only.

When we constantly aspire, and live in harmony with everything, we enter into true relationship with the better qualities that are latent in every person or condition with which we come in contact; and con-

sequently permit the superior things in life to impress our minds at every turn. And the value of having only superior impressions in mind is so great that it can not be calculated.

Superior impressions originate superior thoughts; and as man is as he thinks, superior thoughts will develop superiority in him. And the superior man creates a superior fate, a better future and a more wonderful destiny.

By entering into harmony with all things, and by constantly dwelling in the aspiring attitude, you absorb the good qualities from your enemies and your adversaries. And since evil is only the good perverted, when you take the good out of anything, there is nothing left to be perverted; consequently there can exist no more enmity nor adversity in that place.

Absorb the good power that is back of adversity, and adversity ceases to be. In this way, we can truthfully say, "We have met the enemy, and they are ours," because the very life of that which was against us has been appropriated by ourselves and engaged to work for our interest and promotion.

This principle, if carried out in every detail of life, would completely revolutionize physical and mental existence; and

would reduce trouble, discord, adversity and enmity to practically nothing.

The most disagreeable circumstances will change and become models of perfection simply through our attitude in calling forth the superior side; and when we enter into harmony with any circumstance while we are in the aspiring state of mind, we call forth the superior qualities of that circumstance, and the greater possibilities that are always latent everywhere.

When we meet circumstances of any description, we should never resist the undesirable elements, if there be any; nor find fault with the deficiency; but should search immediately for the possibilities. The questions are, what that circumstance can give; and how we may secure everything of worth that it can give.

Every circumstance you meet contains something for you; because it is made to enrich your life, to serve you, and to promote your welfare in every way possible.

By meeting a circumstance in the harmony of aspiration you call forth its real possibilities, and especially if you look directly for those possibilities. When you take an active interest and a friendly interest in the constructive powers of a circumstance, those powers will place themselves in your hands, and every disagreeable element will disappear.

By taking the best out of every circumstance, and by transmuting all the forces you meet so that they become your forces, you add so much to your present life that you rise readily to a higher position, where superior circumstances and still greater possibilities will be met.

Any circumstance can be changed, if constantly approached in this way; or you will change so much that far better circumstances will be ready to receive you.

Directly connected with the attitude of harmony is the attitude of love; and the way we love, as well as what we love, is of the highest importance in the mastery of fate.

The law is that we steadily grow into the likeness of that which we love; and the reason is that what we love is so deeply impressed upon mind that it never fails to reproduce itself in thought.

Anything that enters mind while mind is in the state of deep feeling, is deeply impressed; and it is the deepest impressions that serve as patterns for the creative energies.

Love only that which has high worth, and never permit the common, the ordinary or the inferior to enter the world of feeling.

Love the true side of life; love the soul-side of persons; and love the greater possi-

bilities that are latent in circumstances, conditions and things. And love these things with a passion that thrills every atom in your being. The result will be simply remarkable.

Where the heart is, there we concentrate; and where we concentrate we give our life, our thought, our ability and our power. Therefore, if we wish to build up the superior, we must deeply love the high, the true and the worthy, wherever these may be found.

When difficulties are met, they should be met in the attitude of joy; and we should look upon the experience as a privilege through which greater power may be brought into evidence.

To count everything joy is not a mere sentiment, but the application of a great scientific principle.

The mind that meets everything in joy, conquers every time, because the attitude of joy is an ascending attitude; it transcends, and goes above that with which it comes in contact.

Therefore, whatever we meet in the attitude of joy, we rise above; and whatever we rise above, that we overcome in every instance.

The feeling of joy is also expansive, enlarging and constructive, and is a developing power of extreme value.

To count everything joy may at first seem difficult; but when we realize that the attitude of real joy rises above everything, and overcomes everything by taking life to a higher level, we shall soon find it easier and more natural to meet everything in joy than otherwise.

A GREAT many new ideas of extreme value have recently appeared in current thought, but one of the most valuable is the idea that "he can who thinks he can;" and in the mastery of fate it will not only be necessary to keep this idea constantly in mind, but also to make the fullest possible use of the law upon which this idea is based.

To accomplish anything, ability is required; and it has been demonstrated that when man thinks he can do a certain thing, he increases the power and the capacity of that faculty which is required in doing what he thinks he can do.

To illustrate: When you think that you can succeed in business, you cause your business ability to develop, because by thinking that you can succeed in business you draw all the creative energies of the system into the business faculties, and consequently those faculties will be developed; and as those faculties are being developed, you gain that ability which positively can produce success in business.

You develop the power to do certain things by constantly thinking that you can do those things, because the law is

that wherever in mind we concentrate attention, there development will take place; and we naturally concentrate upon that faculty that is required in the doing of that which we think we can do.

If you think that you can compose music, and continue to think that you can, you will develop that musical faculty that can compose music. Even though you may not have the slightest talent in that direction now, by thinking constantly that you can compose music you will develop that talent.

Results may begin to appear in a few months, or it may require a few years; nevertheless, if you continue to think that you can compose music, you will, in a few years be able to do so. Later on, you can develop into a rare musical genius.

Persistence, however, is required, and all thought must be concentrated daily upon that one accomplishment. But this will not be difficult, because ere long the entire mind will form a tendency to accumulate all its power and creative energy in the region of that one faculty; and constant development will take place both consciously and unconsciously.

Whatever a man desires to do, if he thinks that he can, he will develop the necessary power; and when the necessary

power and ability are gained, the tangible results inevitably follow.

This law enables man to accomplish anything that he may desire. Whether a few weeks, a few years, or a life-time be required in reaching the goal, he positively will sooner or later reach the goal if he continues to *think* that he can.

Thought is creative; thought makes man what he is; and thought can change man or any of his mental qualities, if he chooses to have such changes made.

All desirable changes are due to greater development; and since thought is creative and does develop, wherever the creative power of thought is concentrated, there development will take place.

There are many ways to develop the various mental faculties through the concentration of thought, but the most penetrating and the most thorough method is to persistently and continually think that you can do what the faculty you wish to develop is created to do.

If you wish to become a great orator, continue to think that you can deliver a matchless oration; and if you persist in this process of thinking, your oratorical faculties will receive so much constructive thought, so much creative energy and so much power that a high development must positively take place in those facul-

ties. The whole of mind will be given to oratory, and oratory can not fail to develop.

Whenever we give the whole of mind to any faculty, that faculty becomes remarkable; therefore, man can make himself remarkable in any direction he may choose.

The secret is persistence. After you have decided what you want to do, begin to think that you can, and continue without ceasing to think that you can. Pay no attention to temporary failures; know that you can, and continue to think that you can.

To continue in the consciousness of the law that underlies this idea will bring greater results and more rapid results, because in that case you will consciously direct the developing process, and you will know that to think you can is to develop the power that can.

To keep constantly before mind the idea that "he can who thinks he can," will steadily increase the qualities of faith, self-confidence, perseverance and persistence; and whoever develops these qualities to a greater and greater degree will move forward without fail.

Therefore, to live in the conviction that "he can who thinks he can," will not only increase ability along the desired lines, but will also produce the power to push that ability into a living, tangible action.

In addition to thinking that you can do, try to do; put into practice at once what power and ability you possess, and by continuing to think that you can do more, you will develop the power to do more.

To keep before mind the idea that "he can who thinks he can" will also hold attention upon the high ideals we have in view, and this is extremely important.

The fact is, if we do not give ideal models to the creative energies of mind, those energies will employ whatever passes before them, as the senses admit all sorts of impressions from without.

The creative energies of mind are constantly producing thought, and these thoughts will be produced in the likeness of the deepest, the clearest and the most predominant mental impressions. Therefore, it is absolutely necessary that the predominant impressions be those into the likeness of which we desire to grow, because, as the impressions are, so are the thoughts; and as the thoughts are, so is man.

When man thinks that he will succeed, the predominant impression is the idea of success. All his thoughts will therefore contain the elements of success, and the forces that can produce success; and he himself, will become thoroughly saturated with the very life of success.

Nothing succeeds like success; therefore, the man that is filled with the spirit of success can never fail; and what is more, the forces that contain the elements of success will give that man the very qualifications that are essential to success, because like produces like.

And again, the faculty required to produce the success desired, will be the one upon which all these success-energies will be concentrated.

When a man has the ability to do certain things, those things will be done; that is a foregone conclusion; and the ability to do what we want to do, comes when we constantly and persistently think that we can do what we want to do.

In the mastery of fate, the law upon which this idea is based will be found indispensable; because, since fate is created, and not controlled, all the elements of fate will have to be constantly re-created.

But no one can do this unless he thinks he can. To change many of the circumstances and conditions that now may surround us, requires more ability and power than we now possess; and to secure this greater power we must proceed to change and improve everything in our world by working in the conviction that we can.

By constantly thinking that we can

change all our conditions, we gain the power to produce that change, and will consequently reach our goal.

The man who faces his environment with the belief that he is helpless before so many insurmountable obstacles, will remain where he is; but the man who thinks he can, will proceed to surmount everything, overcome everything, change everything and improve everything; and by constantly thinking he can, he will gain the power to do what he thinks he can do.

THE purpose of life is continuous advancement, and this necessitates the constant appropriation of the new, and the constant elimination of the old. To promote the first essential, a practical system of ideals is required; and to promote the second, we must master the art of letting go.

If we desire the new to be created, the creative process of mind must be supplied with new and better impressions. Should we fail to do this, the creative energies will employ the old ideas, or impressions that are suggested from without.

In the mastery of fate, one of the greatest essentials is to prevent environment from impressing the mind; and to prevent this, your mind should be filled with your own ideal impressions. But this is not possible to any satisfactory degree unless a definite system of idealism is adopted, because no impression will become strong and predominant unless it is given constant attention.

In this connection, the true use of the imagination becomes extremely important. Everything that we imagine we impress upon mind; therefore, through the imagin-

ation we can work ourselves into almost any condition or state of being. In meeting circumstances and events imagination can be made to serve a most valuable service, and thus become directly instrumental in changing environment and fate.

When adversity comes we usually try to find the silver lining; but when we fail to find this, discouragement follows, which in turn but intensifies the darkness and the trouble.

However, we can create a silver lining with the imagination that will serve the same purpose; because when we picture the better side of things, and keep mind steadily upon that picture, the better will impress itself upon the mind. The result is that our thoughts change for the better, and we improve with our thoughts; and the improvement of man means the improvement of his environment.

Any one who is in trouble can work himself out by creating in his imagination the silver lining of emancipation, and keeping the eye single upon that ideal picture.

Any one who wishes to change his fate can do so by imaging upon mind a different fate, and by keeping that image so constantly before mind that every thought becomes the likeness of the new fate.

The law is that the external world of man

changes when his mental world changes; and through the constructive use of the imagination the mental world can be changed in any way that we may desire.

When failure seems near, we should image success, refusing absolutely to think of the dark side. By imaging success, we impress upon mind the idea of success; thoughts will be created containing the elements of success, and from these thoughts we shall receive the power that can produce success.

Any threatening failure can be overcome and entirely averted by this simple process, providing we live and work as we think.

By training the imagination to serve the system of ideals that we may have adopted, we shall soon gain full control of the process that forms impressions upon mind; and when this is accomplished every high ideal, every great purpose and every superior quality that we have in mind will be so well impressed upon the mental creative process that perpetual growth into every desirable condition must positively take place.

But to promote this advancement, we must learn to let go completely of everything that has served its purpose, or that in any way interferes with the steady progress of the whole man.

To acquire the art of letting go is an accomplishment with few equals, and is easily

attained by learning to act upon the subjective side of everything in our own systems.

It is the subjective side that holds; therefore, the subjective side alone can let go. The subjective contains the root of every thought, every desire, every tendency, every physical condition and every mental state that exists in the human system; it is the foundation of every thing in the personal man, and originates the cause of everything that takes place in the life of man.

Whatever we place in the hands of the subjective, the subjective will continue to hold until it is called upon to let go. Every cause that gains a foothold in the subjective will continue to produce its effects, until the subjective is directed to have it removed; and every impression that is formed upon the subjective will continue to act as a pattern for the creation of thought until a different impression is formed in its place. To know how to deal with the subjective is therefore one of the greatest essentials; and the reason why so few have the power to master their fate is because the conscious direction of the subjective is almost unknown.

Mind has two sides, the outer and the inner; or the objective and the subjective. The objective is the conscious mind; the subjective is the subconscious mind. The objective acts; the subjective reacts. The

objective mind gives orders; the subjective carries them out. The objective selects the seed and places that seed in the subjective; and the subjective causes that seed to grow and bear fruit after its kind. Whatever the objective desires to have done, the subjective has the power to do, and will do, if properly directed; though it must be properly and consciously directed.

In the average mind the subjective is directed ignorantly and irregularly; sometimes for good, more frequently otherwise. Therefore, the results are as they are; uncertain, unsatisfactory and limited.

However, when we learn to direct the subjective consciously and with method, we shall be able to produce any result desired, at any time desired.

To direct the subjective, the will must be employed, as it must be in all forms of direction; and in the use of the will is where the real secret is found. The will must not act upon the external phase of any idea, desire or condition, but must *intentionally* act upon the internal side only.

When you move a muscle, the will acts upon the subjective side of that muscle. If the will should act upon the objective side, the muscle would become stiff, unable to move at all. Likewise, when the will acts upon the objective side of any idea, desire, tendency, habit, mental state or phy-

sical condition, no change whatever will take place. But the very moment that the will acts upon the subjective side of those things, they will begin to change according to the desire predominant in mind at the time.

Therefore whatever we wish to remove from the subjective, we should direct the will *intentionally* upon the subjective side of that which we desire to remove, and *desire deeply* to have that something removed.

It may require some training to master this process, but when the process is mastered, we can drop anything from mind instantaneously. Any idea, any habit, any desire, any state of discord or confusion, any diseased condition—all can be eliminated completely from the system, when we acquire the art of letting go.

To train the objective mind to act directly upon the subjective, consciousness should be more thoroughly developed in the realms of the finer feelings and the finer elements of life. Efforts should be made to come in touch with the higher vibrations *in* the system, because whenever we act in the higher vibrations, we act upon the subjective.

Whatever we desire the subjective to do while we act *in* the finer feeling of the higher vibrations, that the subjective will proceed to do.

To act consciously and directly upon the subjective will also deepen the realization of life, which is extremely important; because the deepest life gives the strongest power, and in the creation of a greater destiny we need all the power we can secure.

When this deepening of life is continued in the serene attitude, mind is kept constantly in touch with the source of unbounded power, and thus receives as much power each day as may be required.

This brings us to one of the greatest essentials in the mastery of fate—living; because there is nothing that contributes so much to the supremacy of man as a real, full life.

To bring out the best that is within him, man must not merely exist; he must live. When man actually lives he is what he is, and is all that he is. He does not try to be something else, or someone else. He does not imitate, but continues to be himself. And this is one of the secrets in the creation of a greater destiny.

The average person does not try to be himself, but tries constantly to imitate. He does not try to bring out his own individuality, but tries to fashion his personality and personal life according to some exterior model that is supposed to be the standard in the world's eye. The

result is, he misplaces himself; because a person is always misplaced and misdirected when he tries to imitate the life of another; and no misplaced person can master his own fate.

Such a mind goes willingly and unconsciously into all sorts of foreign conditions, and then wonders what he has done to bring about such a mixed and undesirable fate.

When the individual tries to be himself, he will begin to act wholly in his own world, the only world where he can be his very best. And by trying to be himself, he begins to draw upon the unbounded possibilities that exist within himself, thus making himself a larger and a greater being constantly.

The individual that tries to imitate persons or environments does not express himself; therefore, his own hidden powers continue to lie dormant.

To express one's own individuality, and to be oneself, the greatest essential is to live real life; the life that is felt in the depth of inner consciousness.

To be yourself, be all that you are where you are, and greater spheres of action will constantly open before you. Be satisfied to be what you are, but do not be satisfied to be less than all that you are.

When one begins to live in the depth of

real life, and begins to draw upon his own inexhaustible self, he will find that he is so much that there is no end to the possibilities that exist in his own life and his own world.

EVERY person finds himself in a certain environment, in a certain physical condition, in certain mental states, with certain abilities and opportunities, and with certain obstacles and limitations.

In a world with others, he finds himself in a world of his own; and he calls this world his fate. But what is the cause of it all?

He knows that he is responsible for some of it, but he is quite sure he is not responsible for all of it. But who is? He wishes to know, in order that he may eliminate the undesirable, and constantly improve upon that which he wishes to retain.

When we analyze fate we find that it has four distinct parts, each of which comes from its own individual cause.

The first is the creations of nature that man has voluntarily entered into; the second is the creations of the race that man as an individual has accepted as his own; the third is the creations of certain individuals to which man has closely related himself; and the fourth is the creations of the individual himself.

That man voluntarily entered into the

first three, is a fact easily demonstrated; though he might not have been wide awake when he did so. Those parts of your fate that you have not created, you have selected; though too often you made your selection in the dark.

In the mastery of fate it is therefore not only necessary to produce the very highest creations through your own creative efforts, but it is also necessary to obtain that wisdom, or interior insight through which the proper selections may be made from those other sources that do invariably contribute to your fate.

Those creations of nature that we may find in our own environment, are filled with unlimited possibilities, whether they appear favorable or not. What they are to do to us depends upon what we decide to do with them.

We may take the elements of nature and convert them into high and constructive uses, or we may permit ourselves to remain in bondage to those elements. The bondage, however, is not produced by nature, but the way we relate ourselves to nature.

To master that part of fate that we receive from nature, the secret is to be in harmony with nature at all times, and under all conditions, and to try constantly to employ constructively every element in

nature with which we may come in contact.

That part of fate that has been received from the race is called heredity, and is usually looked upon as a permanent factor in life; but there is no heredity that can not be changed.

Acquire the art of letting those things go that you do not want, and proceed to improve upon those that you do want.

Use undeveloped hereditary conditions as channels through which to reach the greater things you have in view. Back of every condition there is a power; that power can be developed, and when it is, the old, inferior condition disappears.

What is called the "world," with all its perversions and obstacles, is simply raw material, out of which the strong mind can build almost anything that he may desire. But the "world" must not be met in the belief that things as they are, are permanent and insurmountable; but as the builder meets his material.

Work in the idea that "he can who thinks he can;" develop interior insight so that you may know how to select the material you desire; and develop your mind into a strong mind by entering the attitude of self-supremacy.

We have the same mental power over circumstances and conditions as we have

physical power over iron, lumber and coal.

Every event that transpires in daily life contains an opportunity; but we must have the insight to see it, and the power to employ it.

The creation of those individuals with whom we come in personal contact, constitute frequently a predominating factor in our destiny, because since we are more or less wedded to our associations, our minds accept impressions from such sources to a very great degree; but this interferes with original thinking, and consequently, with our own mastery of fate.

Therefore, that part of fate that we receive from friends, relatives and personal associations, must be carefully selected through insight and through the principle that "when we become better, we meet better people." Instead of being indiscriminately influenced by our friends, we should accept their mental gifts as we accept their hospitable repast—to be masticated, digested and assimilated by ourselves.

What to do with close relations that refuse to co-operate with us, is a great problem that becomes extremely simple when we decide to live our own life in such a way that no person's liberty or idea of liberty is disturbed.

Be a model character that does things;

and everybody will soon go with you to the superior life you have in view.

Give your best to everybody and the best will certainly come to you if you give the law the time required, and do not force changes by impatience and lack of faith. Change yourself, and all other desirable changes must positively follow.

EVERY factor in the fate of man responds to the life of man; and every element in the life of man is governed, directed, changed or modified by the thought of man. Therefore, as thought goes, so will the creative causes of fate go also. For this reason, if fate is to be improved, thought must move upward and onward; and since thought follows ideals, to him who would master his fate, ideals become indispensable.

But it is not only necessary to have ideals; it is also necessary to make real our ideals. This, however, seems difficult for the average person to do, because between the real and the ideal there appears to be a gulf that he does not know how to bridge.

Even many of the greatest philosophers in the world have failed to realize in a practical way what their finer perceptions had discovered; though this is not strange, because it is the prophetic faculty that sees the ideal, and the scientific faculty that makes the ideal real; and these two faculties are not always found in the same man.

The complete man, however, has both; and he who would master his fate must be complete.

By the prophetic faculty we do not mean the power to discern the future, because with the future we are not concerned; we are living in the eternal now and in the eternal now we shall always continue to live.

The prophetic faculty is the power to look back of things, within things and above things; thus discerning basic laws, fundamental principles and the unbounded possibilities that exist everywhere. It is seeing the ideal; and the ideal is not a mere mental picture, but the discovery of something higher, something better and something greater than what is actually realized now. The prophetic faculty discovers what can be done now if we choose to do it.

This faculty is developed through the constructive use of the imagination, the constant use of interior insight, and the practice of looking for the greater possibilities in everything with which we come in contact.

The mere discovery of the great is not sufficient; the ideal must be made real. It is not the dreaming of things, but the doing of things that produces a better fate and a larger destiny. But we must perceive the greater things before we can do the greater things; and to perceive the greater things is to have ideals.

To make real the ideal, the scientific

faculty is required; and this faculty develops through scientific thinking and through the practical application of every principle and law discovered.

To make real the ideal, the first essential is to remove from consciousness the gulf that seems to exist between present attainment and the greater possibilities. Refuse to think of this gulf, because to think of it is to impress the mind with the idea that the greater is beyond us. This impression will prevent mind from reaching the greater, and will also produce frequent states of despair. Such states not only weaken mind, but cause man to give himself up to the influence of environment.

A discouraged mind, submitting itself to environment, is impressed with failure, weakness, inferiority, and the tendency to go down grade; while the mind that is to master fate must go the other way.

To remove the seeming gulf from mind, turn attention not only upon the ideal you desire to reach, but try to see the ideal of yourself as well. By so doing you impress the ideal of yourself upon your mind; thoughts like the ideal self will be created, and your personal self becomes like the thoughts you think. Consequently, by a simple process, the personal self is made to improve constantly, daily becoming more and more like the ideal.

To realize constant personal advancement is to prevent all thoughts of discouragement, and also to enter the power of that law through which gain promotes gain, and much gathers more.

The law is that you begin to realize the ideal in your personal life when the personal self begins to grow into the likeness of the ideal. Therefore, to yearn for ideals while nothing is being done to make yourself more ideal, is to continue to keep yourself away from your ideal.

It is like that attracts like, and only those who are alike will be drawn into the same world; consequently, to live in the same world with your ideal, you must become like your ideal.

The ideal can not come down to you; ideals never move that way; but you can go up to your ideal, and that is the true way for you to move.

To make any part of the personal self ideal, place before the creative powers of mind the corresponding ideal of your true self; and it must be remembered that your true self is not something distinct from your ideal self, because the two are one.

The ideal of yourself is you; you are the ideal side of yourself; the actual or external side of yourself is only a partial expression of the ideal or true self.

The ideal side of man is the complete

side; and the complete side is you. You are not the incomplete side, because if you were there would be no source for anything in your being; not even the incomplete or external side would have a source, and consequently could not exist.

Incompleteness can not come from incompleteness, because an incompleteness is a partial effect of a complete cause. Incompleteness can come only from completeness; therefore, the fact that the personal self is incomplete proves that it comes from a self that is complete; and since you, yourself, can not be complete and incomplete at the same time, you, yourself, must be the complete self, while the personal self is but a partial expression of the completeness that exists in you.

When you see this clearly, you will know that you are already ideal; that is, complete, and in possession of unlimited possibilities; and when you *know* that you are ideal, you will *think* of yourself as ideal. You will impress the ideal, and the greater possibilities upon mind, and your thoughts will not only be ideal, but will contain the power of the greater possibilities. This power will be expressed in the personal self, because the power of every thought is expressed in the personal self; consequently, the personal self will become

larger, greater and more perfect, constantly making real the ideal.

To realize your ideal it is not necessary to change your present environment, or to adopt some radical mode of living; nor is it necessary to be transported to some other sphere.

The ideals that you see are in your own path, directly before you, and will positively be reached through a forward movement. We can not see the ideals of another mind; therefore, the ideals that you see are in your own path, and can be reached by you. The secret is to move forward in your own life. Be yourself, and bring out all that exists in yourself, and you will gain both the power and the ability to reach what you have in view.

There will be no waiting time; and it is not necessary to become absolutely perfect to make real the ideal. The very moment you begin to develop the personal self into the likeness of the ideal self, the ideal life will begin to become real in the personal life; and the mind that impresses itself only with its own selected and superior impressions, will develop the personal self with the greatest rapidity.

To make real the ideal, the principle is to make everything in your life more and more like the ideal.

Ideal friendship brings ideal friends;

refinement in action, thought and speech brings refined people; greater ability brings greater results in the world of achievement; and better environments come when we develop the power to create the better. A beautiful mental life produces a beautiful physical existence; and by giving the best to the world, the best will surely return.

FATE is created by the powers in man; therefore, in order to master fate, man must acquire control over the creative forces in his being. And this is accomplished, not by trying to control these forces, but by changing their courses.

Every force in the system moves through the field of consciousness, and by training the will to act upon consciousness so as to open or close the channels of consciousness in any place, the different forces in the system can be directed wherever desired.

No force can be driven. We can not drive the force of electricity; but by providing suitable conductors, electricity will go wherever it is wanted, because we have the power to move the conductors about as we like.

The channels of consciousness, more correctly designated the tendencies of mind, are the conductors of the creative forces of the system; therefore, by regulating the tendencies of mind we may cause all, or any desired part of our creative power to accumulate at any time in any place of mind or body.

To regulate the tendencies of mind, the

will must act upon the finer or inner side of consciousness; and whatever the will wills to have done while acting upon the finer side, the same will be done.

To reach this finer side, mind must enter a perpetual refining process, and must establish this process in every part of the system. Create a strong desire to transform, refine and improve everything with which you come in contact, and the finer consciousness will develop steadily. This is the first essential.

The second essential is to properly meet the forces that come into your life, because every force that comes, comes to act; and how it is met will determine whether its action upon you will be favorable or not.

When you meet a force, you must do something with it, or it will do something with you; you must direct it, or it will pass through your system aimlessly and be lost. Or, if it is an undeveloped force, as most forces are, you will permit the formation of adverse conditions by permitting such a force to pass through your world unguided.

It is the nature of all forces to do things; they can not be idle; therefore, if you do not give them something definite to build, they will build aimlessly, or destroy ruthlessly.

We are constantly in the midst of pow-

erful forces, and they are all at our command when we know how to command them; but they do not pass under our dominion until they enter our systems.

It is the forces that pass through our own systems that we can direct; and when these are properly directed, anything we desire to have done can be done; because an enormous amount of energy is generated in the average person, and hourly passes through the person.

When we learn to direct and constructively employ all those forces, it matters not whether we have highly developed parents or not; whether we have a good ancestry or not; whether we were born under favorable conditions or not; whether we have any talents and opportunities or not; we can make ourselves over absolutely; we can change and improve everything in ourselves and in our environments, and proceed in the creation and realization of a great and superior destiny.

When we place ourselves in a favorable attitude towards all the forces that enter the system, and learn how to direct those forces into favorable channels of construction, every force that passes through the system will become favorable to us, no matter where it comes from, nor how unfavorable it may be before it enters our *favorable world.*

The secret is to make your own system a transforming, refining and transmuting power. Establish in your system two predominating tendencies and desires—to refine everything and to construct superiority out of everything. And every force that enters your system will become a superior constructive power for you; and will build up your talents, promote your purpose, and change your fate as you wish it to be.

The whole world of power is ready to build for the man that is thoroughly permeated with the desire to become more and accomplish more; therefore, the man who lives constantly in the spirit of transformation will reach the highest goal he has in view.

Make no effort to control or influence any force within yourself, or outside of yourself. Simply control yourself to remain constantly in constructive touch with the finer vibrations of the world of force.

It is necessary to meet every force in the serene attitude, and to *feel* an interior oneness with the real life of all power. When you feel this deeper unity, every force will unite with you, work for you, and promote your purpose.

When the presence of a force is felt in the system, we should enter into mental touch with the inner, finer side of that

force, and hold strongly in mind what we desire to accomplish. This will produce the tendency required, and the force will follow the new channel, to do what we desire to have done.

To develop this finer and interior feeling, enter into constant sympathy with the inner life of everything, and be always in poise. Employ the finer senses of perception, discernment and deep feeling as frequently as possible, and try every day to *feel through* your entire system.

Concentrate several times daily upon the higher vibrations that are back of, within and above every atom in your being; and whenever you use the will, turn attention upon the soul or real *substance* of things.

THE creative forces that are generated in man, and the cosmic forces that work through man are fundamental causes of fate; therefore, if man would master his fate, he must consciously direct these so that the creations may be what he desires. When he fails to do this, the creative forces will be directed or influenced by suggestions from external conditions and environments; and this is what takes place in the life of the average person; therefore, his fate is so uncertain, so mixed and so unlike his secret ideal.

The methods presented in the previous chapter will enable any one to get into that state of consciousness where the forces of the system can be turned in any direction; but after a power is under our control, we want to use it wisely, and to the very best advantage.

Good judgment, reason, understanding, and a brilliant intellect will serve this purpose to a degree; but to make the very best use of every power, under every circumstance, another faculty is required. The necessary faculty is interior insight; or the power to discern the causes, prin-

ciples and laws that lie beneath the surface. It is that sense that all possess to a degree, that feels and knows how things are going, and how they ought to go; and may therefore be called the inside secret of all success, of all great attainments and achievements.

It is through this faculty that man does the right thing at the right time, with or without the aid of external evidence.

The great minds who have taken advantage of exceptional opportunities at the psychological moment, have been prompted to do so by this very faculty; and what is usually termed extraordinary good fortune is but the result of actions that interior insight was instrumental in producing.

No one has ever reached the pinnacle of attainment and achievement without this faculty, and no one ever will. In the absence of interior insight, the greater part of the best ability would be misdirected, and most of the powers of the system would be lost.

Interior insight is not a faculty that has to be acquired; everybody has it to a considerable degree; it is only necessary that it be further developed and consciously employed. And as it deals directly with the finer forces of life, discerning the nature, the present movements and the

latent possibilities of those forces, it is in connection with the world of those forces that the faculty must be exercised for greater efficiency.

To bring this faculty into full expression so it may be employed with accuracy in any field desired, the first essential is to exercise interior insight at every possible opportunity. Not that its verdict should be invariably accepted; but its verdict should always be sought. It will be profitable to do this even in minute and unimportant daily affairs, because it is by discerning the law of action in small things, that we gain the power to discern the same law in greater things.

When this faculty is developed, we shall no longer judge according to appearances, and be misled; but we shall judge according to the real facts that are at the foundation of things; and since it is the underlying causes that must be dealt with in the mastery of fate, interior insight becomes indispensable.

Whenever you are in the midst of changes, or have anything to decide, *expect* to discern the proper course, and decide correctly through the action of interior insight. And have perfect faith in the power of this faculty at all times. This will not only strengthen the faculty,

but will in most instances produce the decision desired.

When conflicting ideas come at such times, enter into a deep, serene state of mind, forgetting the various ideas received, and desiring with the whole of life to discern what you wish to know. Remain in this attitude for days if necessary, or until you receive only one leading decision on the subject. You will get it, and the strong, prolonged effort will have developed your interior insight to a remarkable degree.

To determine the reliability of an idea received through insight, test it with reason, from every point of view; and if it continues to remain a predominant conviction, it is the truth of which you are in search.

While expecting information through this faculty, mind should be kept as quiet and as elevated in thought as possible. All sentimental or emotional feelings should be avoided, and the imagination must be perfectly still.

The upward look of mind, devoid of restless yearning, but fully serene and responsive, is the true attitude.

Expect to receive the desired information from the superior wisdom of your higher mentality, and know that there positively is such a wisdom.

While expecting this superior wisdom to unfold what you desire to know, be positive to your environment and to everything in the without. Do not permit the senses to suggest anything on the subject. But be responsive to your interior life; that is, feel in the within that your mind is open to the real wisdom from the within.

Never doubt the existence of the superior wisdom within. This will close the mind to that wisdom. You know that there is such a wisdom; you have evidence to prove it every day; and the more faith you have in its reality, the more perfectly will your mind respond to its unfoldment.

Another essential to the full expression of interior insight is to refine the physical brain so that the finer mental actions may produce perceptible impressions. This is accomplished by awakening the finer forces of the system, and directing those forces through a deep, serene concentration, upon every part of the brain. This exercise should be taken for a few minutes, several times a day; and the more highly refined you feel throughout the system at the time, the greater the results.

In the use of interior insight, reason and objective understanding should not be ignored, because the best results are secured when the exterior and interior aspects of judgment are developed simultaneously

and used together at all times. In this way the mind acquires the power to discern the internal causes on the one hand, and on the other, understands how to adapt the present movements of those causes to present exterior conditions. This brings the ideal and the practical into united action at every turn, which is absolutely necessary.

While exercising the faculty of interior insight, the predominant effort should be to *see through* things; because the predominant desire, if continued, is always realized.

THE place that each individual is to occupy in the world is determined principally by character and ability; there are other factors, all of which have been mentioned, but these two predominate.

When character is absent, the powers of mind or body will be turned into wrong channels, because nothing in the being of man can go right unless it passes through the life of character.

When ability is absent, man becomes a negative personality, incapable of creating a single course of individual action, and is consequently influenced and controlled by everything with which he comes in contact.

The reason why so many beautiful characters are found in undesirable environments is because they lack positive creative ability.

It is ability that supplies the power to do things; and it is character that directs the power so that the things done will be worthy and true.

By character, however, we do not mean simply a state of being good in the ordinary sense of that term; nor is it a mere attitude of mind that holds preference for the right.

Character is an established quality of being, based upon the principle of absolute right. It is a living power with divine consciousness as its source; it is a life that is right, and that thrills every atom in being with the force of justice, righteousness and truth.

Character is a permanent attainment; it can not be shaken; it can not, under any consideration, be influenced from without; but it can at all times be unfolded from within.

That character should be necessary in the mastery of fate, is evident when we realize that all the creative powers of man must express themselves through the principle of the absolutely right, if they are to create a better and a greater destiny; because it is through character alone that the right expression of any force or any talent can take place.

Develop ability, and develop character, and you have the foundation for any fate you may desire to create. You have that something that wins every time, regardless of seeming exceptions.

With character and ability combined, no one can fail; and with a high development of these two, any one can attain, not only great things, but the very greatest of all things.

To promote the highest development and the most thorough use of character and ability, faith becomes indispensable.

Faith awakens everything within us that is superior, and brings out the best that is within. Faith unites man with the Infinite; and no one can accomplish the great things in life unless he works constantly in oneness with the Infinite. No mind can do much without the Supreme; and no one can do his best in any sphere of action unless he lives so near to the Supreme that the divine presence is consciously felt at all times.

We *are* helped by a higher power, and we can receive far greater assistance and far superior assistance from this same source when our faith is high and strong.

A highly developed mind may accomplish much without faith, but with faith that same mind can accomplish a great deal more; and the same is true of every mind in every stage of development. Faith increases the power, the capacity and the efficiency of everything and everybody.

One of the greatest essentials in the mastery of fate is to have a high goal, a definite goal, and to keep the eye single upon this goal. And there is nothing that causes the mind to aim as high as faith. Faith goes out upon the boundlessness of all things; it passes by the borderland and

proves there is no borderland. It demonstrates conclusively that all things are possible, and that there is no end to the path of attainment; and what is more, it demonstrates that this path to greater and greater attainment is substantial and sound all the way. There is no seeming void; all is solid rock; therefore, it is perfectly safe to go out anywhere into the universal. In the eyes of faith, there is no gulf between the small and the great; from the smaller to the greater there is a path of smooth and solid rock, and any one may safely reach the greater by simply pressing on.

To master fate, the mind must be determined to reach the highest goal in view, and should realize that the goal can be reached—that it is being reached. And there is nothing that makes the mind more determined to reach the heights than a strong, living faith.

Faith sees the heights; faith knows they are there, and can be reached. Therefore, to a mind that would create a grander fate, nothing is more valuable than faith.

To attain faith we must understand that it is not blind belief; it is not belief at all.

Faith is a live conviction, illumined knowledge received at first hand through the awakening of that power within that sees, knows and understands the spirit of things.

Consequently, faith not only awakens higher and mightier powers, and illumines the mind with light, wisdom and truth of incalculable value, but it also brings mind into perfect touch with those laws and principles that lie at the very foundation of all life, all attainment, all achievement, and all change; and it is these laws that mind must employ if fate is to be mastered, and a greater destiny created.

To attain faith, have faith; have faith in the Supreme; have faith in man; have faith in yourself; have faith in everything in the universe; and above all, have faith in faith.

Last, but not least, the man who would master his fate must do things in love. A tangible fate is the result of tangible deeds; but no tangible deed can contribute to a better fate unless is it the product of love.

Desire to do things with a desire that sets every fibre in being aflame; love everything that is being done, with a love that is the living power of the soul itself; and give yourself, your largest self, your whole self to your life and your work. And what you give that will be your fate.

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